

A-level
RELIGIOUS STUDIES
7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2021

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

| Levels of Response: 10 marks A-Level – AO1 | |
|---|---|
| Level 5 9–10 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary |
| Level 4 7–8 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary |
| Level 3 5–6 | <ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary |
| Level 2 3–4 | <ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary |
| Level 1 1–2 | <ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

| Levels of Response: 15 marks A-Level – AO2 | |
|---|---|
| Level 5 13–15 | <ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary |
| Level 4 10–12 | <ul style="list-style-type: none"> • A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary |
| Level 3 7–9 | <ul style="list-style-type: none"> • A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary |
| Level 2 4–6 | <ul style="list-style-type: none"> • A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary |
| Level 1 1–3 | <ul style="list-style-type: none"> • A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit |

0 1 . 1

Examine why there are different baptism practices in Catholic and Baptist traditions of Christianity.

[10 marks]

Target: AO1.3: Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One reason for different practices is that churches have different views about the purpose of baptism. For Catholics, baptism is a sacrament which cleanses the soul from original sin, so it is normal practice for Catholics to baptise infants, who then start life cleansed from sin. For Baptists, who do not associate baptism with original sin, baptism is a personal commitment to a new life in Christ, so the candidate needs to be old enough to understand the commitment being made, and so is normally adolescent or adult.

A second reason depends on different interpretations of the Bible. Catholics hold that the Bible is interpreted by the Church in the light of tradition. It understands Jesus' teachings, for example Jesus blessing the children, as supporting the tradition of infant baptism. Baptists understand Jesus' teaching, for example the Great Commission, as supporting conversion and discipleship before baptism. They prefer to model their practice on Jesus' baptism when he was an adult.

A third reason results from different understanding of church membership. Although both traditions see baptism as a rite of membership, Catholic tradition admits infants as members on the basis of promises made by parents and godparents, on the understanding that a child will make their own promises at confirmation. Baptists welcome infants into the community, but do not extend membership until a person is old enough to make their own promises.

Maximum Level 2 for answers that only explain different practices.

0 1 . 2

‘The sanctity of life means that Christians should not take part in war.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Sanctity of life: the concept of sanctity of life; [...]; the just war theory and its application to the use of weapons of mass destruction.

Answers may present, analyse and evaluate some of the following arguments:

Christians who hold a strong sanctity of life position may argue that war, which always involves killing people, can never be justified, and therefore Christians may never engage in war under any circumstances. However, those who hold a weak sanctity of life position may feel that there are circumstances where the greater good requires Christians to fight to protect the lives of innocent people and those who are being unjustly attacked. In that way they are using war to uphold the sanctity of life of others.

A belief in the sanctity of life means Christians should avoid killing other humans because they are created by God in his image. That would suggest that Christians should therefore never engage in war. However, just war theory outlines how war may be justified using a set of criteria for going to war and rules for the conduct of warfare. Provided that Christians who engage in war uphold the principles of a just war, there is nothing wrong with engaging in warfare to protect the innocent, for example.

Christians who prioritise the sanctity of life may be pacifists and refuse to fight under any circumstances. For example, pacifists such as Quakers may refuse to bear arms at all, even if the cause of war is just. However, even those who themselves refuse to fight may engage in actions that are part of warfare in order to minimise suffering and the loss of life. For example, they may act as field medics or care for the injured and those displaced by fighting.

0 2 . 1

Examine how scientific discoveries have influenced Christian ethical thinking.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One way scientific discoveries have influenced Christian ethical thinking is that most Christians no longer rely on the God of the gaps argument as an explanation for things they do not understand. They try to understand and make practical responses to ethical problems underpinned by scientific understanding, instead of relying on prayer and a hope for miracles. For example, most Christians now believe that they can address problems of disease and poverty through their own actions, charity and activism.

A second way science has influenced Christian ethical thinking is to raise awareness of ecological issues. Darwin's theory of evolution suggests that the Biblical creation stories cannot be factually true. Instead some Christians explain the role and status of humankind as stewards of creation. This has led Christians to develop a stronger sense of responsibility for the preservation of the planet's resources and for the welfare of other species.

A third influence of science on Christian ethical thinking comes from recent developments in science which raise questions about what humans can and should do with the basics of life, for example, genetic engineering. It is now possible to change the genetic make-up of organisms, including human beings. This gives humans a power which is traditionally ascribed to God, to create new forms of life, and to change forms of life that have occurred naturally, and so Christians have to consider how ethical it is to use that power.

0 2 . 2

‘Christianity has no effective response to issues arising from the freedom of religious expression.’

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Christian responses to issues of freedom of religious expression in society.

Answers may present, analyse and evaluate some of the following arguments:

There can be no effective response to issues because freedom of religious expression for all is enshrined in law. This means that Christianity is just one among many religions and has no privileged position to insist on Christian practices and values in society. However, British law is underpinned by Christianity, and thus many Christian practices and values form the basis of the legal system. Freedom of religious expression could be seen as an expression of the Christian moral principle to love one’s neighbour.

It is hard for Christians to respond positively to particular practices of other faiths which some disagree with on social or ethical grounds, for example religious slaughter of animals, since the consumption of halal or kosher food is an expression of religious faith. However, Christians’ own freedom of religious expression means they are allowed to express their views about such things openly, provided they do not engage in hate speech, and this may constitute an effective response.

Christians who take an exclusivist view of other faiths may find it impossible to respond effectively to any aspect of freedom of religious expression because they hold a view that other faiths are wrong in principle. However, those Christians who take a more inclusive view of other faiths may see aspects of other faiths which they can respond to positively and effectively. For example, a shared understanding of the unity of humankind before God / Ultimate Reality may lead to closer co-operation between faith communities.

0 3 . 1

‘Human life has purpose because there is continuing personal existence after death.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

There may be discussion of religious and non-religious views about the possibility of continuing personal existence after death, and the relative values of different religious views about the purpose of life.

Christianity

Purposes of life include: to glorify God and have a personal relationship with him, to prepare for judgement and to bring about God’s kingdom on earth, and the relative importance of these may be considered. Most Christians accept the view that there is one life, and that death is followed by spiritual or physical resurrection, though some Process theologians only consider objective immortality, and some Christians believe in reincarnation.

Philosophy

The possibility of continuing personal existence after death may reflect views about the nature and existence of the soul, Descartes’ arguments for the existence of the soul, and aspects of the body / soul relationship. Various theories explaining continuing personal existence may be considered, for example Hick’s replica theory or Swinburne’s light-bulb argument.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Most Christians believe there is continuing personal existence after death. Although there is disagreement about the exact nature of life after death, most Christians hold to some concept of judgement, heaven and hell, and prepare for these. However, Process Theology sees God and the universe as being in a panentheistic relationship. For most Process theologians, existence after death is objective: persons survive only as memories in the mind of God, so there can be no purpose in preparing for subjective life after death.

There is evidence to suggest that there might be some kind of continuing personal existence, for example from near death experiences, and if there is, life may have a purpose in preparing for life after death. However, philosophical thinking about the possibility of continuing personal existence varies, and since philosophers have different views about the existence of a soul and the nature of consciousness, it is hard to see any sense of ultimate purpose in human life.

Christianity teaches that one important purpose of life is to prepare for judgement by acting in accordance with God's will, in the hope of everlasting life after death in the presence of God. However, it also teaches that there are other purposes to human life, which include: bringing about God's kingdom on earth, glorifying God and having a personal relationship with God. Christians may therefore consider life to be purposeful even if there is no certainty of life after death.

0 4 . 1

‘Miracles have no value for religion today.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be a consideration of the importance of historical miracles to Christian teaching and belief, for example the resurrection of Jesus, their basis in scripture, and their value in the teaching of the church today. For example, the place of healings in Pentecostalism or miracles for the canonisation of saints in Catholicism are key beliefs.

Philosophy

There may be a consideration of realist and anti-realist views about miracles, and the views of Hume and Wiles. Hume’s realist approach sees miracles as maximally improbable. Wiles’ anti-realist approach denies that they happen apart from the miracle of creation.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Hume was largely successful in arguing from a realist perspective that miracles are maximally improbable because no amount of evidence could support a violation of the laws of nature, and if he was correct, then miracles cannot possibly have any value for religion today. However, an anti-realist view of miracles allows for both a natural explanation of an event and a view that such an event acts as a sign of God's action in the world. For an anti-realist, a miracle may have value even if it is not a violation of the laws of nature.

Most modern Christians take a scientific world view, and often discount the value of miracles because they lack scientific support. They may look for empirical evidence to explain unlikely events rather than explaining them with reference to God's intervention in the world. However, many Christians base their faith on the physical resurrection of Jesus Christ as a sign of victory over sin and death, and as a promise of eternal life. For them, this miracle at least has continuing value today.

The miracles described in the Bible may appear to have no value for Christianity today because the text of the Bible reflects a pre-modern understanding of the world. Many of them can be explained in retrospect using modern scientific understanding. However, the miracles of Jesus did provide convincing evidence of his divinity to his followers, and even if they were not real events, they still have value for religion today because they are part of the foundational mythology of Christianity.

0 5 . 1

‘Christian teachings about homosexuality and transgender issues are no longer morally acceptable.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of different Christian views, and the positions of different churches, about sexuality and gender, with reference to Bible passages and official teaching documents, for example, the Catechism of the Catholic Church. Reference may be made to the views of specific churches, for example the view that homosexuality is a sign of demon-possession and can be cured by exorcism.

Ethics

There may be consideration from the perspective of any normative ethical theory, including Natural Moral Law, that reproduction is a primary precept, or from Situation Ethics, that agape love determines what is morally acceptable. The role of meta-ethics in determining the meaning of right and wrong may be considered relevant.

Maximum Level 3 for answers that do not include both Christianity and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

In modern society where attitudes to homosexual relationships are positive, Christian teachings that homosexual relationships are sinful may appear outdated and narrow-minded, and therefore morally unacceptable. However, Natural Moral Law sees procreation as a primary precept. Since homosexual sex cannot result in reproduction, it is sinful. Although this view may be distasteful to many in modern liberal society, it is morally acceptable within the context of Catholic Christianity.

Some Christian teaching is based on a view that God created people male or female, and to change the gender given is sinful. In modern society, those who suffer because they feel they are wrongly gendered may wish to change gender or identify as non-binary. If Christian teaching denies people a solution to suffering, it is morally unacceptable. However, other Christian teachings emphasise that God creates all individuals with male and female qualities with free choice to develop either. This view is morally acceptable today.

The Bible teachings that homosexuality and cross-dressing are sinful are upheld by some literalist Christians, and their views are largely considered morally unacceptable outside fundamentalist church communities. However, other Christians acknowledge the contextual nature of such Bible prohibitions, and prioritise instead teachings which emphasise agape love for all, for example Fletcher's Situation Ethics. This means that for many Christians, such teachings are morally acceptable in modern society.

0 6 . 1

‘Belief in free will undermines religious authority for Christians.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of the relative importance of various sources of religious authority including the Bible, tradition and the teachings and model of Jesus Christ, and whether their authority can be undermined. Religious teachings concerning free will may also be discussed, for example, Calvinist unconditional election.

Ethics

There may be consideration of how far free will is possible, including various determinist, compatibilist and libertarian views, and the conditions of moral responsibility. There may be reference to theological determinism and debate about the free-will defence against the problem of evil, for example Mackie’s version, Plantinga’s response and Hick’s ideas.

Maximum Level 3 for answers that do not include both Christianity and ethics.

AO2

Answers may present, analyse and evaluate some of the following arguments:

For Christians, all authority originates in God. For some, that authority is mediated through the Bible, for others it comes through apostolic tradition and the teaching of the Church. It could be argued that there is always a level of theological determinism in Christian teaching, so belief in the absolute freedom of the will must undermine religious authority. However, Christians also believe that God gave humankind free will, which would suggest that free will does not undermine religious authority because God cannot be undermined.

Theological determinism, for example Calvinist double predestination, puts God fully in control of every aspect of human life, including all choices. A belief in free will undermines the idea that God has absolute authority over all creation. However, compatibilists argue that although certain aspects of the world are determined, humans do in fact have free will. This would suggest that free will could operate within the framework of religious authority rather than undermining it.

Belief in the absolute freedom of the will implies that humans can distinguish right and wrong without reference to a divine source of authority, for example through Intuitionism. This undermines those religious authorities who assume that God is the source of right and wrong. However, most Christians see God as the source of all goodness, and interpret free will as the choice to follow or deviate from God's will as mediated through religious sources of authority. Such a view does not undermine religious authority.